

## THE IMPERFECTION OF THE MOSAIC COVENANT.

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The Mosaic covenant was a covenant of law, hence was not perfection. Paul says, "For the law made nothing perfect, but the bringing in of a better hope did, by which we draw nigh unto God," Heb. 8: 19. The law in its manifestations frightened men. Moses himself feared and quaked, grace and truth attracts men, the better hope brings them nigh to God. Thank God for the better hope.

Paul says, "For if that first covenant had been faultless, then should no place have been sought for the second." Heb. 8: 7. Because of its imperfections a new covenant was made which confirmed the promises made with an oath. The imperfection of the law is shown by the apostle when he says, "For what the law could not do, in that it was weak through the flesh." Rom. 8: 3.

The law always has been weak, and is weak. The law of the land to-day is not strong, there are things it can not do, man sees in part, hears in part, knows in part, and that which is flesh rooted is only in part, and the law that rules the flesh can only be partial, hence the weak law made nothing perfect, "but bringing in if a better hope did." This better hope "being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5: 9.

The Mosaic covenant was imperfect, because it pointed to and was for physical deliverance, where does it ever teach eternal salvation. "For the law given by Moses, but grace and truth came by Jesus Christ." John 1: 17. Had grace and truth come by Moses unto salvation there had been no need for Jesus. The fact that he came is evidence that Moses was not sufficient. God said to the people as a prelude to the ten commandments: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the home of bondage." Ex. 20: 2. Coming from a long bondage they could only be dealt with through a partial law, and the representative of that law only led them from Egypt to Jordan, Joshua the representative of grace and truth, let them across the stream and into the land of promise.

The Mosaic covenant was imperfect because it had imperfect ordinances. They were but shadows of things to come. The manna though round and white, pointing to perfection and purity, sustained only for the time, those who eat it had to die, but those who eat of Christ the true bread live forever. John 6: 48-50. Paul says, "For the law having a

shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Heb. 10: 1. But was the seventh day Sabbath a shadow? Most certainly. The law on which it hung was imperfect. It was a limited Sabbath, and but the shadow of a future rest. Paul speaks of "an holy day" of "the new moon," and "of the Sabbath." And then says, "Which are a shadow of things to come; but the body is of Christ." Col. 2: 16, 17. Let the shadows flee away; as for me and my house we will take the substance.

The Mosaic covenant was imperfect because it could not justify from all things for all people. Paul at Antioch said, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 28, 39. The law was weak, it made nothing perfect, it failed in justification. Again Paul says, "We are Jews by nature, and not sinners of the Gentiles. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law; for by the works of the law shall no flesh be justified." Gal. 2: 15, 16. The law could not justify. It could not reach to "any man." It was not a propitiation for the "sins of the world." I John 2: 1-3. We must go back of the law: "If ye be Christ's, then are ye Abraham's seed, and heir according to the promise." Gal. 3: 28. Not heirs according to law and ceremonies of Moses.

The Mosaic covenant was imperfect because it could not give life. "Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been the law." Gal. 3: 21. The law was given because of transgression till the seed should come, who would fulfil the promise, hence the law was not to give life, God's grace and purpose, "is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." II Tim. 1: 10. These blessings were not brought to light through the law. The law was defective. "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23. Moses could not say, "I am the resurrection, and the life; he that believeth in me, though he

were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." John 11: 25, 26. People who to-day put themselves under the law, are false in their teaching of the future, and fail to grasp and appreciate the wonderful fact of life and immortality.

The Mosaic covenant was imperfect because it could not impart righteousness. Those who had the law did not attain unto righteousness, those not under the Mosaic law did obtain unto righteousness. Is such a position correct, what does the book say? "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. wherefore? Because they sought it not by faith, but as it were by the works of the law." Rom. 9: 30-33. The law made nothing perfect, only the bringing in of a better hope did. The law there was perfect, those without the law who sought perfection in the better hope found it, four hundred years before the law." Abraham believed God, and it was counted unto him for righteousness." Rom. 4: 3. Abraham was heir of the world, not through the law; "but through the righteousness of faith." Rom. 4: 13. Paul this side of the law says, "I do not frustrate the grace of God; for if righteousness came by the law, then Christ is dead in vain." Gal. 2: 21.

The imperfection of the Mosaic covenant, and the perfection of that which took its place is seen in the contrast of Mount Sinai and Mount Zion. Sinai was physical, it might be touched, it burnt with fire, it was black and stormy, the trumpet sounded, and words were uttered that terrified the people. If a beast touched the mount it was stoned or killed with a dart, so awful was the place and sight that Moses said: "I exceedingly fear and quake."

Such is not the experience of the Christian. Mount Zion is a mount of grace and truth, of mercy and love, the city of God, a great company of angels, the church of the first born, not built on law, but on the promises of God, the judge of all, composed of the spirits of just men made perfect, of this new covenant Jesus is mediator, and his blood cries not for revenge as did the blood of Abel, it speaks better things for it cleanses from sin. Read Heb. 12: 18-25.

The believers in Jesus have passed the mount of cursing and stand secure on the mount of blessing.

THE fear of ill exceeds the ill we fear.